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The London Friend

An Editorial

We Would Turn To God

By Theodore Foxworthy

The Society of Friends in 1968

By Leonard S. Kenworthy

Friends World Committee

By Leslie D. Shaffer

Three Friends Conferences

The International Council of Religious Education

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For April 4—Peter and John Become Disciples of Jesus

(John 1:29-42—Mark 1:16-20)

SAINTS WITHOUT HALOS

The lessons of this quarter will have a great deal to say about the greatness of Peter and the important place he occupied in the life of the early church. In all probability he is thought of by many people as a greater character than Paul. He is looked upon by the Roman Catholic Church as the first Pope, and is held in such high esteem even today that multitudes who have visited St. Peter's Cathedral in Rome have found their way to his image and kissed the great toe until it is worn back to the foot.

There are few Bible characters that have received more honor than has this dynamic, zealous fisherman from the Sea of Galilee, but our lesson today calls attention to a character of whom little is known and whose name appears only a few times in the scriptures. His name is Andrew the brother of Peter. One day Andrew and another disciple saw John the Baptist point Jesus out as the Lamb of God. They followed Jesus and stayed with him all night. Such a profound impression was made on Andrew that he sought out his brother Simon Peter and said "we have found the Messiah (which being interpreted, is the Christ)." Here is a narrative told in such a few words, and yet they convey so much meaning. Andrew, a young man with discernment and an open mind and seeking spirit, recognizes in Jesus the Christ. Instead of concealing this truth, he quickly seeks out his older brother to whom he has probably deferred all his life, and shares with him this great discovery. We can imagine how that in the mind of Peter there were questions and the doubt, while listening to the words of this young believer and yet not convinced until Andrew brought him to Jesus. And there Jesus recognizes in Peter a potential saint who was to become the "Rock" and one of the great pillars of the early church. It is not necessary to detract from the glory and honor that belongs to the outstanding Christian leaders of all ages, to give due consideration to the humble followers of Jesus who have never received a halo as have many of their contemporaries.

How often we discover back of some prominent character a humble person who has given them inspiration and help and without whom they would have remained in obscurity. It was Barnabas who found Paul back in the city of his birth where for eleven years after his conversion he apparently had been doing little to accomplish the purpose for which God had chosen him, and it was Barnabas who brought him to Antioch and fitted the man into the place where he was to give such valuable service and get his direction that carried him into the Gentile world to share the Gospel of Jesus Christ.

Is there a greater need today, than for men and women who have seen in Jesus the face of God and have been moved by this great discovery until their highest ambition is to tell those of their own household, and others whom they may contact, of the abundant life to be found in the will of God?

P. M. T.

For April 11—Peter and John Witness Christ's Glory

(Mark 9:2-8—II Peter 1:16-18)

HIS NAME SHALL BE CALLED WONDERFUL

I sit in my office and look down on the streets "where cross the crowded ways of life," and wonder what significance can be found, for the man of the street, in the story of the transfiguration as recorded in the three gospels.

Here is an incident in the life of Jesus shrouded in mystery and other worldliness. Three men aroused from heavy sleep see Jesus in a new light—they see him not in a contemporary setting but on the background of the history of the Hebrew people. Two characters, Moses and Elijah personifying the greatest accomplishments of the race, furnish the coloring for the canvas upon which stands in bold relief a central figure in glistening white raiment. Was it to give him courage that they talked of his decease? Elijah had been translated; carried to heaven in a chariot of fire, and Moses had been led up onto a mountain by God to die and was buried by angels.

It would not seem that these two would be qualified to talk with Jesus about death, especially death on a cross. This decease of which they talked must have been something more than the dissolution of the body. Each of these great men had considered themselves instruments in the hand of God to bring vengence upon their enemies. Moses had been the messenger of the fearful plague—the death of all the firstborn in Egypt. Elijah with his own hands had put to death the prophets of Ball. In contrast here was a young man dying that his enemies might live.

Yes, I think we can say to the man of the street, if you care to understand Jesus you must see him on the background of history.

In the darkest hour of hate and destruction he stands forth in all his purity of love, mercy and good will as the "fairest among ten thousand" and "the one altogether lovely."

The following quotation, by an unknown author, taken from the book, "Living Creatively" by Kirby Page, has become a real classic. To see him in this light is to give him first place in our affections.

GREATER THAN KINGS AND PARLIAMENTS

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of . . . progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One solitary life."

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

MURRAY S. KENWORTHY
Acting Editor

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The London Friend

THE terms *London Friend* and *Philadelphia Friend* are used by many of us here in America to distinguish the two Friends publications which have the same name. One is published in London, England, and the other in Philadelphia, Pennsylvania. They have each had long and influential careers. The *Philadelphia Friend* is the older of the two, having been founded in 1827. The younger *Friend* was founded February 15, 1843. There is a third journal named *The Friend,* published for Friends in Australia and New Zealand.

The current number of the *Friend* (London) is celebrating its centenary and bears the date of February 12, 1943. It may not be as rare for a religious publication, as for an individual, to live for one hundred years or more, but such journals are not numerous. The *Friends Intelligencer* was founded in 1844, so is entitled to rank in age honor with the other Friends journals.

Many things have happened to the Society of Friends since 1843. It would be very interesting, and probably very profitable to review the period, citing the great events, movements and turning points which have characterized English, and to us especially, American Friends history, during this century. But we are now thinking about Friends journals and especially this one which has inspired English Friends and others—for so long. For that reason there are other matters of more pertinent interest.

What is the purpose of a religious journal? What has been the purpose of *The London Friend*—of THE AMERCAN FRIEND?

In the first place we would expect a denominational paper to be the spokesman of its supporting organization. To interpret, on occasion, its views, plans and goals. In order to render this service properly the thinking of its staff of writers must be so representative of the mind of the denomination that when this mind expresses itself in the written message it actually voices the inner thought and life of the group. English Quakerism has been, for all practical purposes, able to do just that because there has never occurred among English Friends such unfortunate divisions as have characterized American Friends. Here, because of our divisions, we have a number of publications each attempting to voice the ideas of a divergent branch of the Society. In the case of THE AMERICAN FRIEND the editor knows that there are a number of "schools of thought" within its supporting constituency—The Five Years Meeting.

Wherever this situation exists editorial policy and expression must be based on that which is characteristic and fundamental to historic Quakerism with particular emphasis upon the heritage of thought which is commonly acceptable to the differing elements. At the same time there must be a positive forward trend which leads towards the ultimate goal which we seek—Truth.

Again—while truth may not be relative it has to be adjusted, not compromised, to an ever fluctuating society. It is the duty of a religious journal to so present truth as to be understandable to the greatest possible number of people of any given era. This makes necessary an alert and discerning editorial policy. It should in this area of its ministry be aware of the trends in local, national and international affairs insofar as these have bearing—and what ones do not—upon the everyday life of Christian people. At the present time the world is in turmoil. Christian leadership is confused and is not speaking with one voice on important issues of the day—war, social and economic security, race, color, world adjustments and a host of vital, related problems. Friends have a long and honorable record of seeking to adjust mundane affairs to the best interests of the greatest possible number of people. Here Quaker editorial policy will do well to follow tried precedents. To be cautious is good advice but to go into hiding or take the other side of the road for the duration is to shirk a trust. We dare not linger unduly in spiritual tabernacles while sufferers at the foot of the mountain or on the Jericho road need our assistance. Our religious journals must lead the way.

In any organization two tendencies are usually present. One, discounting the effectiveness of old methods urges the trial of new ones, that the net be cast on their side of the boat at once. The more conservative tendency seeks to delay, or openly opposes change. Here the religious journal must walk cautiously. It dare not hesitate too long in favor of the "conservative" nor should it always lead the

"liberal," but it must proceed so that the divergent elements are kept within sight of each other. In fact the editorial policy should be definitely conscious of the total situation, and proceed with such evidence of Divine Guidance as to be the trusted guide for all parties concerned.

There was a time when concerned Friends secured "minutes" and traveled widely, preaching, visiting families, exchanging ideas and comparing methods of action. Modern conditions have reduced this custom to infrequency. The pastoral system, commonly accepted by meetings of the Five Years Meeting, more or less "ties the hands" of pastors, in this particular respect, while enlarging their usefulness in others. Few "minutes" are now issued. Here Friends publications may in a measure serve this same purpose. Its editorials and contributed articles bring messages to those who wish to read. News about Friends and methods of work practiced by local meetings are made available to all. The religious journal can be a binding and guiding messenger.

Such has been the service of our esteemed *London Friend*. For her, now entering her second century we wish continued spiritual strength and guidance. May Quakerism through this, and future centuries, continue to receive encouragement and leadership from this valiant exponent of truth across the sea.

In the Raging Tempest We Would Turn To God

By Theodore Foxworthy

"All the foundations of the earth are out of course." ("are shaken" R.V.) —Psalms 82:5.

"Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved."—Psalm 80:19.

THE Psalmist paints a picture here that is as true as life itself. "All the foundations of the earth *are* shaken." Civilization seemingly is doing its utmost to destroy itself. Sin has donned the royal purple of a ruler, as it were, and rides about in all his pomp and power, striking terror and death to thousands as he moves along his way. Millions cry for bread and are scarcely heard as bombs and cannons belch forth their frightful onslaught of ruthless destruction. The storm is on in full blast. The tempest is rocking the foundations of earth. Society has gone mad. Reason is dethroned. Force drives on, on the land, on the sea and in the heavens. In the midst of this maddening cloud-burst of destruction we stop to ask God about it and God says, "All the foundations of the earth are out of course," out of balance, out of harmony. ("are shaken.")

I. Let us look at some of the foundations that are shaken.

Faith's foundation is shaken. Faith in God is shaken. The leadership of some nations has cast God aside and made light of His precepts, His commands and His ordinances. In at least two of these nations the Bible and the church have been or are being suppressed by the merciless hand of the State.

Faith in men is shaken. Rulers have broken treaties until agreements mean nothing. Nations have broken promises until their word has become a fading fantasy. Organizations doubt the promises of other organizations and leaders hurl harsh accusations at one another. The darkness of doubt and fear is so appalling that many honest minded people are asking, "Where is thy God?"

The foundation of wisdom is being shaken. There is no wisdom in wholesale destruction of human life. No wisdom in ruthless wrecking of villages, towns, cities and countryside. No wisdom in letting loose a flood of distress, of disease, of sorrow and of starvation that brings untold misery to mankind. No wisdom in piling up staggering public debts and ponderous taxes that will require the blood and sweat of many generations to satisfy.

The foundation of love is being shaken. Christ said, "Love your enemies," but school children of some nations are taught to hate their enemies. Our own nation is not altogether free from teaching hatred. Race hatred is abroad in our land. Slogans of revenge are blazed before our eyes, on windows, doors and in other public places. The press and radio at times sow the seeds of hate, envy and revenge. We cannot, we dare not, go on forever in the direction we are going. Such a course will end only in chaos and disintegration.

Hope in man is shattered. The implements of man's invention are destroying him. But there is hope, there is, thank God, a way out. Our hope is in God. His way is the way of light, of love and of stability. "The foundation of God standeth sure." A civilization built upon the foundation of God will not perish from the earth.

II. We must stimulate a greater confidence in God's restoring and enlightening power. "Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved."

If we are ever turned to go in the right direction, God will have to turn us. If we ever find our way out of the darkness, God must give us light.

Several things we must turn from:

First, we must turn from sin. Sin produces sorrow. Sin causes human disharmony, disorder and distress. Sin causes all this wholesale armed striving after power, place and possessions. Do away with sin and you do away with war and the causes that lead to war. Do away with sin and you eliminate hate and race prejudice and industrial maladjustments and fleshly excesses and everything else that wrecks life and home and nations and society.

We must turn from our own self-righteousness. "Our righteousnesses are as filthy rags" in the sight of God. What we are, not what we do, commends us to God. "Not by works of righteousness which we have done but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Saviour."

We must turn from our bigoted one hundred per cent Americanism. No nation in this age can isolate itself completely from all other peoples and sustain itself. Our music, our literature, our inventions, our commodities of life come from the four corners of the earth and our exports touch the shores of every land. The spirit of live and let live and that of sharing with others is the only spirit that will win out in the end. If individuals and nations will give God a chance He will bring order out of chaos. He will dispel the darkness. But we must turn away from all that grieves God and turn wholeheartedly to Him.

We must turn to prayer, prayer in the home, in the church, in our class meetings, in our other group meetings. Alfred Tennyson spoke a great truth when he said, "More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats that nourish a blind life within the brain, if, knowing God, they lift not hands of prayer both for themselves

and those who call them friend? For so the whole round earth is every way bound by gold chains about the feet of God." The mayor of Milwaukee made a great speech recently in the University of Minnesota. He said in the course of that address, "This government is not doomed if the world will turn to God for direction. All other guidance has failed. God alone can save us." No wonder some congressmen have emphasized, "The World's Day of Prayer." It is not strange that various ones in high positions of leadership are saying that God only has the answer for the mess the world is in. When in penitence we say to God that "We have sinned" as did Israel of old, there is hope.

III. One more thought should be emphasized here.

It is the assurance of God's saving grace. "Cause Thy face to shine and we shall be saved." Why be so sure? Because God miraculously preserved the nation of Israel as long as rulers and people obeyed him. Even after they had sinned, when they acknowledged their transgression, God marvelously restored them and provided for them. Because God brought about the Reformation and religious toleration when men like Luther, Calvin, Knox, George Fox and others broke through the cold formalities of the State Church and called upon God. Because our free republic came into being largely through the religious convictions of men and women who knew God and insisted that His laws and principles be the very foundation of our Government. Because modern missions sprang out of an atmosphere of intercession. God can save us as individuals and as nations if we will acknowledge our transgressions and call upon Him.

We are being called to Days of Prayer. May they be days of self-examination. Days of confession of our wrongs, our weaknesses and our sins. Days of seeking God's forgiveness, His favor, His direction. Days of prayer for the nations, for the church, for missions and for peace. Days of entering into new spiritual experiences and into broader spiritual possessions.

"Turn us again, O Lord God of hosts. Cause Thy face to shine, and we shall be saved." God is still in the heavens. The connection between praying men and a loving God is not broken. This promise though spoken centuries ago can still be claimed: "If My people who are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—

II CHRONICLES 7:14.

The Society of Friends in 1968

By Leonard S. Kenworthy

MOST of the time we are focusing our eyes on the Society of Friends of today, its strengths and weaknesses, its gains and losses. Consequently we tend to become myopic Quakers. To correct this fault we need to focus our eyes occasionally on the Society of Friends of tomorrow and to catch, even if only in dim outline, its general form and personality. Only as we exercise our eye muscles on the near and far will we achieve a more perfect vision and see the Society of Friends in proper perspective.

Peering into the future is not easy these days. The smoke-screen of a world war mars our vision and the psychological factors of fear, insecurity, and even enmity and hatred help to blind us. Opthamologists declare, however, that it is easier to see an object with the naked eye if one has already pictured that object in the mind's eye. By thus projecting the Society of Friends of the future as we should like to see it, we will be much more likely actually to see Quakerism someday in that form. What should it look like, this Society of Friends twenty-five years from today?

First of all it should be a *religious society,* dominated by the desire to find God and to serve Him every moment in every feeling, thought and act of our lives. Our message to the world tomorrow as it was yesterday and should be today is that God lives and moves in us—in all of us, that He is there waiting to be discovered, yearning to be known and loved by us as He has been known and loved by many of His sons and daughters in all ages and in all places. Paul proclaimed to the world, "It is no longer I that live, but Christ liveth in me." Fox declared, "I knew God experimentally." Woolman testified, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Friends of the future must know that power not by intellect but by experience. They will have sought and sought so diligently and so passionately that they will have found Him in all His glory, all His strength, all His love, all His joy.

Then and then only will our Meetings be mighty Meetings and the Society of Friends have a message for the world. Then our Meeting houses will be spiritual powerhouses rather than intellectual gymnasiums. Then our Society will be a religious Society rather than a sociological society or social set. Then the Inner Light will be the Inner Light of Christ, a term of conviction rather than convenience.

You and I must unclench our fists, close our mouths, open our hearts, be still and know that He is God. We must open our eyes to see Him in the country lane, the city streets, in the loved and unloved far away and nearby. We must saturate ourselves in His spirit as revealed in the Bible, in the writings of the saints of the past, in the Journals of our own Friends. We must let flesh retire and in the precious relationship of prayer feel His very Presence. Then we can sing with the hymn writer that "He walks with me, and He talks with me, and He tells me I am His own"—and know what that experience really means.

The Society which knows God by experience will be an *articulate Society, an expanding Society, an evangelical Society.* It will not balk at that word evangelical. It will take on new meaning, lose its connotation of a cheering stand and a cheer leader and recover its finer meaning—the spreading of the Good News of Christ Jesus who lived triumphantly in a totalitarian state 2,000 years ago and who lives triumphantly in a totalitarian world today. Christians who really know Christ are not self-conscious about spreading the message. They are compelled to spread it.

Friends of the future should be articulate Friends. They should be living testimonials to the love of God as revealed in Christ and in them. They should be samples of a spiritual Society. They should be contagious Christians. Then it can be said of the Society of Friends of 1968 as it was said of the early Friends, "The lives and conversations of Friends did preach." Yes, they should be teachers who indoctrinate by their presence, business men whose contracts are written with God sitting in on the conference, mothers whose love warms the kitchen and radiates into every corner of the home.

Friends of the future should be articulate, too, in the ministry, both in the Society of Friends and in the world at large. Early Friends were Publishers of Truth, itinerant ministers released by God first, then released by their local Meetings to preach the good tidings to the rich and poor, the educated and uneducated, the farmer and urbanite, the old and young. Friends of 1968 should have developed a ministry equal in power to the "Valiant Sixty." And they should be men and women ministers and young as well as older. They will travel by airplane and dirigible but what is really important, they will travel in the Truth.

In the future the typewriter should know their touch, and radio-facsimile newspaper their by-line. A new group of Publishers of the Truth will have arisen to equal or surpass those of today in carrying the Message to a wider public in a shrunken world.

You and I must listen for the Voice of God in our lives and learn to follow its leadings. We must listen for the Voice of God in Meetings for Worship and Business and not drown that voice with protestations of inadequacy of word or phrase. We must be ready if the call comes to travel in the Truth, saying, "Here am I, Lord, send me." And we must be ready to serve Him in our home communities and local Meetings. We must cultivate whatever gifts we have and probe around to see if there are other ways in which God can use us, whoever we are, wherever we live, whatever we do.

The Society of Friends of 1968 should be a *united Society*, too, united not only in organization but in spirit. In fact as well as in name it must be a Society of Friends. In those things which are temporal it may still differ, but in those things which are eternal it will be as one. And because of this unity, its members can carry with conviction to others their message of love and good will. Having proved in their own Society that peace is possible, they can then speak with authority to people everywhere.

In such unity there will be new strength. Into the furnace each group will have poured its best resources and under the white heat of God's passion for perfection will come forth a more durable, a purer product, fashioned from them all. From one will come a strong social concern, intellectual honesty, tolerance, appeal to the scientifically and intellectually minded, liberalism and an aptitude for advancement through Quaker literature. From another will come a spirit of sacrifice, a talent for developing leaders, an ability to attract and hold young people, a warmth of friendliness, an evangelical fervor reaching out into world-wide missions, and experience in working cooperatively in rural communities. And from a third will come a deep spiritual ministry, an appreciation of the place of the Meeting for Worship, an emphasis on simplicity, and the preservation of such basic testimonies as peace.

You and I need to read far more than we have about the real reasons for our separation and to stop serving the same concoctions that have caused so many Quakers spiritual indigestion. Far more, you and I need to know other groups of Friends better — to attend each other's colleges and conferences, to work together on common projects and to live together in each other's homes. Then we will know that our hearts all beat together with the Heart of Him whom we all love and honor and serve.

The Society of Friends of 1968 should be a *world society* "reaching away over all boundaries" as the epistle of the German Yearly Meeting once phrased it. Early Friends caught a vision of such a Society and despite the hazards of travel, the barriers of language, and the persecutions of their opponents, carried their message of that of God in every man to Holland, Germany, Turkey, Palestine, China, the Barbadoes and America. They even wrote an epistle for travelers addressed "To all the nations under the whole heavens."

Service abroad is needed, desperately needed now and in the immediate future. But the need to go as ambassadors of Christ and preach by living is just as necessary, yes, even more so. In 1968 there should be Quaker Centers throughout the world and it should be commonplace for Friends to spend five or more years living in another part of the world, enriching others by their presence and being enriched themselves in order that they may return to their homes to give what they have gained to others back home.

In this as in other ways the Society of Friends of 1968 will stop being an Anglo-Saxon Society, a white man's Society, an Occidental Society, and become a world Society.

You and I need to be thinking, praying, planning, preparing in such global concepts. We need to learn the languages that others speak, the literature they read, the heroes they admire, the problems they face, the customs which make them unique, the psychologies which help determine how they act as nations. We need to stretch our imaginations to foresee a world wide Quaker news in Esperanto or in several languages. We need to envisage International Quaker Schools and Centers. We need to become world-minded Quakers to live in this coming age and to help create a better world society.

The Society of Friends of 1968 should be an *inclusive rather than an exclusive Society*. The message of that of God in every man is not only about all men, it is for all men. It is for negroes as well as whites, farmers as well as urbanites, the dispossessed as well as those who possess, Jews as well as Gentiles. Friends of the future should have taken their message to the low-cost housing projects of our cities as well as to suburban sections, and to the rural rehabilitation communities as well as to college centers. We should not draw a line where God does not.

Membership in the Society of Friends in 1968, if membership as such still exists, should be by choice rather than by birth certificate, diploma from a Friends school or college, or by family coat of arms. Love of God and love of neighbor, appreciation of the mystical approach to religion including the understanding and practice of silent group worship at least as the main part of Quaker worship, and agreement with the basic testimonies of Friends such as those of pacifism and simplicity, should determine who are Friends and who are not.

Friends of the future should also be inclusive in their fellowship with other seekers after God. They should have learned that Quakerism has been and is a great movement, but not the only spiritual movement which has discovered God. To them Quakerism will not be the only synonym for Christianity. They will have learned, we hope, that while Friends are specialists in silence, they hold no monopoly on it and while they have produced many mystics, God holds the patent for them, not the Society of Friends. While retaining their unique contributions and developing them to the full, Friends of 1968 should be active in the far greater ecumenical Christian movement.

If such a Society is to come you and I need to shake off our feeling of superiority and smugness and to see ourselves as others often see us. We need to see that of God in every man and not only to see it, but help him to develop it. We need to draw new circles of friendship with various colored chalks to replace the narrow circle of friendship which most of us have drawn with white chalk only. We need to learn about basic work through experience, we need to learn a kind of basic English through contact with the people who speak an everyday language. And oh how much we need to learn about basic Christianity if we and our Society are to become inclusive rather than exclusive.

The Society of Friends should be an *adventurous Society*, a Society which has seen the vision of Christ's commonwealth here on earth, a Society which has been driven by its faith to try to bring about such a commonwealth, and a Society composed of men and women possessing the spirit and skill to achieve at least a part of the ideal towards which they are striving.

Harry Emerson Fosdick has pointed out that "The sacredness of personality is the most disturbing faith a man can hold." Friends of the past were so disturbed by their faith that they protested against the inhuman treatment of prisoners and insane, and they dared to try new methods of treating them.

They were so certain that all men were sons of God and therefore should be free that they challenged the slavery system and led the way in its abolition. Friends of more recent times have believed so much in the admonition "When thine enemy hungers, feed him" that they have fed the so-called enemy by the tens of thousands. And they have been so convinced of the futility of the war method that they have gone to prison or to C. P. S. camps because they could not do otherwise.

Friends of the future, a majority of them, not a minority, should be so sensitive to the needs of society that they will be ready and willing to pioneer in ways of meeting those needs. They will have been so alert to the conflicts of race in the world that they will have become leaders in race reconciliation. They will have become interpreters of the Oriental culture to the Occident and of the Occidental culture to the Orient, and they will have helped to bridge that yawning chasm between the Japanese and the American and Englishman. They will have become so concerned about the negro in the United States and in Africa that they will have found and participated in ways of helping to develop mutual understanding and appreciation. They will have become so perturbed about the anti-Semitic problem that they will have begun to explore in spirit and in truth the intricacies of that highly explosive problem.

The problem of the disintegration of rural life inside and outside the limits of the Society of Friends will by then have passed long ago from the conference stage to the actual establishment of co-operative communities and the rehabilitation of other rural areas.

The disastrous effects of the present war will have shaken the economic, social and political systems of today so violently that Friends will have had an opportunity to have helped in the choice between the introduction of communism, fascism and a truly Christian order. They will have taken seriously Lowell's comment that "There is dynamite enough in the New Testament to blow the existing social order off the map" and they will have gone further than Lowell in finding in the life and teachings of Jesus the foundations of a new order. To do so they will have conquered their fear of politics and their distaste for its sordid side and will be seen and heard in public affairs as legislators instead of merely as lobbyists.

Further they will have been inventive in finding the famous "moral equivalent for war" in perhaps a vast voluntary civilian public service taking young people of all nations into conflict areas throughout the United States and the world, or by some other method with adventure and an opportunity for service as its bases.

They will have stopped defending Quaker schools and colleges in toto and will have developed small, mobile schools; numerous Pendle Hills or Woodbrooks; several rural life institutions as focal points for rural education, and a world-wide chain of international schools similar to the Ommen Quaker School in Holland.

You and I are necessary for such changes but we must be men and women of far greater spirit and far greater skill than we are today. We must have taken to heart Edgar Castle's remark that "One of our major difficulties today, as it was in Jesus' day, is not that there are too many wicked men in the world but that the children of this world are so often wiser than the children of light; the good are so frequently stupid and the wicked usually so clever." We shall have become specialists, a great many of us, in some one important area. And parallel with our growth in knowledge will be a growth in Spirit. To bring about such an adventurous Society we will have prayed into our lives Tom Kelly's prayer, "Open Thou my life. Guide my thoughts where I dare not let them go. But Thou darest. Thy will be done."

What a Society this would be, this Religious Society of Friends of 1968 which we have outlined. And what a tremendous task to translate this program from wishful thinking to purposeful activity. Are you preparing yourself for such a Society, am I? Does each day bring us nearer that goal? Have we yielded ourselves to God, not partially, not intermittently, but wholly, continuously? This Society of Friends of 1968 can be a tremendous power in the world of tomorrow if enough of us dedicate our lives to that task. Are we ready to dedicate ourselves to such a vocation—here and now? Even if feebly at first, God, help us in our hearts to answer yes.

Dear Fumiko:

Something very nice happened at Meeting for Worship yesterday morning (although I do not believe that nice things ever "just happen").

It was a cold bad day and there was an entire row of empty chairs across the front of the room. As you well know our meeting normally opens with a long period of silent meditation. It is usually fifteen minutes and sometimes half an hour before a single word is spoken. We like it that way because it gives us an opportunity to completely relax physically and emotionally and really make contact with "the presence of God." That is the reason we come to meeting. We want to intimately identify ourselves individually and as a group with the spirit of God . . . we want to "practice the presence of God."

Sometimes there is a lot of "unlaxing" and even "unloading" to be done because these days we become so tense and so burdened by so many things. Even a half hour is none too long a time in which to seek and wait.

But yesterday this silence was broken early by a member who called attention to the empty chairs and said, "As we worship today let us be aware not only of the presence of God but of the presence of those who each Sunday morning although not here actually worship with us. This morning let us feel these chairs are not empty but occupied by unseen Friends in our midst. Let us close our eyes and see Fumiko Takano in one, Howard and Rouane Scott in the next two, Gordon Hirabayashi in another and Dick Brown, Kenneth Schmoe, Winton Pettibone, Ed Pederson, Les Abbenhouse, Julia Krenov, Eugenia Raymond, Theodora Crane, Russel McArthur and Helen Swett, in the others. I am very sure they are all with us in spirit at this moment."

Harry Dewey was really there. After more than a year in the army he has succeeded in getting an "Honorable Discharge" as a conscientious objector. He will no doubt be reclassified 4E and go to a C.P.S. camp soon. Howard you know has just been sentenced to six months in prison in California for his opposition to the principal of conscription and Rouane is loyally standing by him. Less has sufficiently recovered from his injuries to go back to Cascade Locks on limited service. Ed, Dick, and Kenneth are all in C.P.S. camps in Oregon. Winton is in an army camp in Virginia. He has been confused and could not see his way clear as a C.O. We are sorry he has been away so long and we feel we have not stood by him as we should have. Gordon never misses a Sunday "with us" from his cell in the King County Jail, Julia Krenov works, Eugenia Raymond is ill, and Theodora Crane has moved to Spokane where there is no Friends meeting.

It was a child-like, "game," but we could all profit by being more child-like at times in our faith, and even in some of our practices. I am sure the meeting was much more meaningful to us all, as we then waited in silence and I, at least, really enjoyed "your presence."

We love you,

ONE WHO WAS PRESENT.

Three Friends Conferences

THE EARLHAM CONFERENCE OF PASTORS

By William E. Berry

On February 22nd and 23rd Earlham College presented to the pastors of Western and Indiana Yearly Meetings the fifth annual "Conference of Pastors." The practice has been to bring to the campus some outstanding Quaker scholar to present a series of lectures to inspire listeners to increased thought and study, and to give added insight into the meaning of the Christian message for the present day. The College thus seeks to render a service to the two Yearly Meetings which have so nobly been supporting it for so many years.

The addresses this year were presented by Dr. Alexander C. Purdy, Hosmer Professor of New Testament in Hartford Theological Seminary. The general theme was definitely related to the present world situation, "Is Our Faith Adequate for the Present Crisis?" The topics presented in the four lectures were: "What Is The Christian Message?"; "How Is a Christian to Know Right and Wrong?"; "The Gospel and Society;" and "The Immediate Task of the Church."

In introducing his theme Dr. Purdy made use of the correspondence of Paul with the Church at Corinth as we have it in II Corinthians 2:14-3:6. According to Paul the Christian message is good news, not that man is sufficient to himself, nor that God alone is the complete solution of earth's difficulties. While "our sufficiency is of God," still man has a responsibility and Jesus solves the problem which appears in the words, "be ye perfect as the Father is perfect," not by toning it down, but by "carrying it into the very heart of God." While God's demands are absolute, so also are "his love, forgiveness and transforming grace equally absolute." "The fact of Jesus gives this Good News historical and ethical relevance."

In discussion of the second topic, the idea was brought out that ethical decisions are not absolute but relative to the ideals of the times. One great weakness of the Christian church has been ethical dogmatism. The sanction of conduct is not in experience, conscience, reason, tradition, or the Golden Rule. Love is the center of the Christian ethos and divine guidance, the sanction. Compare the life of John Woolman and other spiritual leaders.

In the address on "The Gospel and Society," Dr. Purdy asserted that the church has evaded social responsibility. He disagreed with the expressed idea that one cannot be Christian unless Society is Christian. It may be difficult in a mechanized society. The gospel is still good news about the ultimate issues of life. While the Christian is not controlled by society, still he must have a deep concern about the social order. Men have in all ages lived the Christian life in difficult situations.

This theme was carried on into the last topic, "The Immediate Task of the Church." The church is not a body of doctrine, a pattern of worship nor a code of conduct. It is the human association based on a divine-human fellowship, on the revelation of God in Jesus Christ.

The immediate task of the church as given by Dr. Purdy is:

1. To recover the uniqueness of the church as a place of worship and fellowship.
2. To work for unity of all Christians.
3. To work for world organization. The church must not be dominated by the state and the state should be dominated by the needs of the world.
4. The Christian community must be a reality, i.e. the social significance of the church must be demonstrated in those areas still left open.

These addresses followed by ample time for discussion brought enlightenment and inspiration. They will mean much to the large number of pastors participating.

CONFERENCE ON EVANGELISM

By Percy M. Thomas

In response to a growing interest in the demands of the gospel, the Central Committee of the Five Years Meeting called a meeting on evangelism at Richmond, Indiana, February 23rd and 24th, following immediately after the Earlham Conference for the pastors of Indiana and Western Yearly Meetings, and just preceding a meeting of the Directors of the Civilian Public Service administration.

The persons invited to attend this conference on evangelism were selected because of their Yearly Meeting appointments as Yearly Meeting superintendents or members of evangelistic committees. All Yearly Meetings were represented except California and Canada. Forty-nine persons were in regular attendance and several local persons "dropped in" for a session or two.

The first session of the Conference was a joint session at 2:00 p. m. with the Pastors Conference at Earlham under the able leadership of Alexander Purdy who spoke on the Immediate Task of the Church.

The evening session was held at the East Main Street Meeting House. The subjects for consideration were "The Needs for Evangelism" and "The Content of Our Message." Milo S. Hinckle who was to have led the discussion on the "Need for Evangelism" was unable to attend because of illness and a general participation brought out the great need for personal commitment to the Kingdom of God. Norval Webb, in his discussion of the "Content of the Message" pointed out that the unique ideas found in the Friends message are the truths the world needs most at this dark hour.

On the second day, Nellie Markle guided the thinking of the group in a consideration of the importance and best ways of leading the young people to Christ. She shared many helpful suggestions from her wide experience in children's work. The discussion brought out by this presentation was most stimulating.

Murray Johnson stirred the group with an impassioned appeal to make the most of opportunities afforded through personal contact to bring individuals to a commitment to Christ.

The afternoon session was marked by a very creative period of worship, with many expressions of deep concern for the spiritual life of our meetings. This seemed to bring the group into a oneness and prepare for a very free discussion of mass evangelism and evangelism found through associations in manual labor. A Committee on Findings had been previously appointed and asked to bring a statement to the group for its consideration. When the statement was presented, it brought forth the great differences in the thinking of those who call themselves Friends. It seemed for a time that it might be impossible to word any statement that would be satisfactory to all, until we were brought into a spirit in which we discovered that our unity actually could be achieved in fellowship without seeing eye to eye in all our beliefs. The following statement seemed to express in a very few words the high purpose of the group and upon this high plane the gathering adjourned unanimously expressing the hope that this would be the beginning of a series of conferences that would bring the body of Friends into a greater sense of responsibility to share the gospel with all men.

The statement adopted by the conference is as follows:

Under a deep sense of the world's

great spiritual needs, representatives of the Yearly Meetings constituting the Five Years Meeting of Friends in America met in conference at Richmond, Indiana, on the 23rd and 24th of Second Month, 1943.

Friends considered how we, with our heritage, can best answer the desperate needs of our day, not in denominational competition, but in burning love for God and for our fellow men. We recognized many of our failings, we mentioned methods and studied approaches, especially with children. We saw evangelism as never complete but an ever growing requirement in personal daily living. We sensed needs of active evangelistic committees, and of elders and overseers to take up their calling.

One fact stood out, that in Christ alone is the way of life which overcomes the things which ruin life and leave tragedy, heartbreak, despair and desolation.

Therefore, we call all Friends, each in his own capacity, to become messengers of the "Light of Christ within," reaching "that of God in every man."

CIVILIAN PUBLIC SERVICE COMMITTEE

By Chase Conover

A general meeting of the Civilian Public Service Committee was held in Richmond, Indiana, on February 25th and 26th, attended by representatives from thirteen Yearly Meetings, three C.P.S. Camps and seven persons from the office at 20 South Twelfth Street. All Yearly Meetings in the United States, with one exception, are represented on this Committee. One man from Coshocton and one from Merom C.P.S. Camps were present as official representatives. Leonard Kenworthy from Powellsville had been invited to speak on Religious Life and Progress in the Camps. Harold Row, the Executive Camp Director of the Brethern Civilian Public Service spoke on the Impact of Civilian Public Service on the Churches. These two talks were especially significant.

A great many interesting topics were covered during the two day conference, including a review by Howard Elkinton, of the educational programs developing in the Camps and among the specialized services.

The Committee was entirely agreed that it must undertake financial responsibility for the dependents of men in C.P.S. Camps. This will necessitate the raising of extra funds beyond those needed to support the men in the Camps. The Committee has been authorized to present this concern to the various Yearly Meetings.

Highlights in the discussion included the following:

1. As a minority in the National community, seeking recognition and understanding of our principles, we must be careful to grant equal consideration to smaller minorities within our C.P.S. camps. A case in point is that of the C.P.S. men who feel that there should be one or more camps administered and financed by the Government for men who desire this arrangement.

2. Greater and more effective efforts must be made to interpret the total picture of C.P.S. to the men in the camps. The Administrative Training Conferences are doing excellent work in this field by taking carefully selected C.P.S. men through the entire administrative set-up, including the American Friends Service Committee office in Philadelphia, the National Service Board for Religious Objectors in Washington, as well as the administrative machinery of the camps. This makes it possible for these men to serve in administrative capacities and also to carry back to the camps a first-hand experience of the problems that are often difficult to understand by the men who have not had personal contact with them.

3. More adequate means of dealing with variations in standards of conduct must be developed. It was pointed out that there is always the temptation to resort to dictatorial methods, which is a direct denial of the democratic ideal for which we strive.

4. Every possible effort must be made to open opportunities for C.P.S. men to work at tasks of more immediate human significance. There is reason to believe that the attitude and point of view of C.P.S. men fits them for work in mental hospitals to an extent that may open a previously unexplored field for the successful application of the non-violent way of life.

5. It is evident that at all levels of contact of C.P.S. with American life, from the local communities where camps are located to the highest Governmental officials, persons who really come to know and understand the C.P.S. men are constantly developing an appreciation not only of the men themselves, but also of their way of life by which they seek to remove the occasion of war.

A. F. S. C. NEWS

International Service Seminars, sponsored by the American Friends Service Committee, will bring together, from this and other countries, students whose common bond of interest is a concern to promote international peace. Problems will be analyzed from the viewpoint of those who represent various countries. Historical, economic, religious and sociological aspects will be considered and special emphasis given to peace solutions, to post-war reorganization and reconstruction. Each day will include a program of meditation, study, recreation and work. June 26—August 14. Fee $100. (Some scholarship help may be available.)

Indiana-Ohio-Michigan Area. Thirty students from foreign countries and ten from the United States will be accepted.

Guilford College, North Carolina. Thirty students from foreign countries and ten from the United States will be accepted. The program emphasis will be primarily on Latin American problems in the world picture.

It is hoped that a third Seminar can be held. The time, place and program emphasis will be announced later.

* * * *

The Chicago Hostel for Japanese-Americans welcomed its first residents on February 18th, when ten adults and four children arrived from the Manzanar Camp. This group includes, among others, an editor, a horticulturist, a restaurant manager and chef, and some office workers, all of whom are looking for positions. The Service Committee would be helped by suggestions of places where the Hostel guests may live, once they have become established in positions. Single rooms and apartments or houses for small families are particularly needed.

* * * *

John F. Rich started on his journey for China the last week in February. As both his passport and his place priority arrived within twenty-four hours of each other, his departure was accelerated to such speed that few people had an opportunity to say goodbye. He expects to meet the two English Friends, Ralph Barlow and Brandon Cadbury, either on the way to or in China, for joint discussions and visits to the work of the Friends Ambulance Unit. The length of John Rich's absence from the United States is expected to be at least six months.

* * * *

The Service Committee representatives in Geneva, Switzerland, Roswell and Marjorie Miles McClelland, have sent news of the arrival of their son, Barre Ross McClelland, the latter part of January.

* * * *

Selective Service has approved the Middletown State Hospital, Connecticut, for a unit of thirty men, to be filled from New England Civilian Public Service Camps and C. P. S. Camp at Powellsville, Maryland. The Unit at the Philadelphia State Hospital is being increased gradually until the total is fifty, and ten more men will probably go from Buck Creek, North Carolina, to the Eastern State Hospital, Williamsburg, Virginia, where the ratio of Civilian Public Service men to the regular male attendants is already twenty-five to five.

International Council of Christian Education

PROBLEMS FACING CHRISTIAN EDUCATION

By Lillian White Shepard

Child delinquency is on the increase; for example, in the State of Michigan it has increased fifty percent among girls and twenty per cent among boys. There is a dangerous shortage of Sunday School teachers; one, for example, who works in an airplane factory can buy fine clothes with the money she is making, but she had only one Sunday off in seven weeks, so must give up her class. Hatred exists even among church members. One man on the official board in referring to the Japanese, said: "I hope God will make a volcano erupt and burn them all up." His son, the Sunday School superintendent, agreed. A sergeant, about to go overseas, spoke of his trench knife and said he was eager to plunge it into the vitals of a Japanese. The church families are shifting; the number of families taken away from their home churches is not as great as the number taken to new communities. Church leaders have curtailed their church work in order to work for Civilian Defense and Red Cross. These are some of the war-time problems which were considered in Chicago at a conference called Christian Education Faces War-Time Needs. This was held February 8 and 9 under the auspices of the International Council of Religious Education. Between four and five hundred delegates from approximately forty denominations were present. The Five Years Meeting of Friends was represented by Percy M. Thomas, Russell E. Rees, and Lillian White Shepard. Bruce Hadley and Edgar Stranahan, and possibly other Friends, were also in attendance, representing other organizations.

Commission Number 5 touched on problems of great importance to Friends: how far and in what way should churches co-operate with such organizations as the local Defense Council or a High School Victory Corps? Should churches seek official representation in a local Defense Council or the Advisory Committee of a Victory Corps so that they might wield some influence in guiding these activities and might co-operate in the parts of the program which would be suitable for churches? Or, should churches stay completely out of these organizations whose primary purpose is to promote the war? These were the two positions which were given the most consideration. It was thought that there would not be very many cases where churches would coperate in these local community war programs indiscriminately. The possibility of a church refusing official representation on such war organizations, but yet trying to wield some influence by conference with the people in these organizations was not adequately considered. This is the method which the early Friends used and should, I feel, be carefully considered.

In this commission the high school Victory Corps was pretty thoroughly discussed. It was reported that this has already been formed in about eight thousand high schools, but as there are approximately twenty-eight thousand high schools in the United States, there are still a large number where it has not reached. The commission preferred, almost one hundred per cent, not to have the Victory Corps in their local high schools. It was suggested that church people who lived in a community where a Victory Corps was not yet installed, should appoint representatives to interview the high school principal and express their opinion. It was pointed out that aside from the wholesale militarization of the youth by this program, it is objectionable because it is the first step in federal influence over local schools. It has been the belief in America that schools can be better run by people of the community in which they are situated. The group felt, however, that if they failed to prevent the Victory Corps being established, they should try to see that the best aspects of this program were stressed; for example, the community service. (Anyone wishing to know more about the High School Victory Corps may receive such information by writing to the Board on Christian Education of the Five Years Meeting, in Richmond, Ind.)

There is a sincere concern on the part of these Christian educators from the various denominations in our country that the church meet the critical conditions and needs of our times. How can Christians be one hundred per cent true to their Christianity in these days, and make the most of present opportunities to spread the Gospel of Christ?

TOTAL WAR STRIKES THE FAMILY

By Russell E. Rees

One of the Commissions at the annual meeting of the International Council of Christian Education held in Chicago, February 8 and 9, was on the subject, "The Family In War Time." For four hours, on two days, the Commission faced the implications of war for the American Family, and tried to propose to the churches, programs of action to circumvent and counteract the harmful effect of war.

Something is happening to the family. The very fact that families are being separated as fathers and husbands, sons and brothers enter the war effort has its own disquieting effect. The unrest and fear of those who remain at home, the lack of masculine influence in the home, the changed economic picture are all parts of the new pattern of life forced upon people. Then too more and more women, mothers, older sisters, aunts and even grandmothers are being drawn into employment, leaving children with much undirected time on their hands and without the usual supervision. There is an increasing mobility among families, some experts believing that one-fifth of the people in the United States have changed their place of residence since the war began. Many of these moving families go into undeveloped neighborhoods where schools and churches are totally inadequate and where arrangements for wholesome recreation are almost wholly lacking. Areas of high mobility are always areas of changing mores and customs. But when this mobility happens along with the disrupting of ancient moralities which always occurs in war time the tempo of change is speeded up greatly. It is not surprising therefore that strange patterns of behavior begin to appear.

School teachers, social workers and church leaders all begin to notice the restlessness on the part of children and youth. It has been characterized as the attempt to squeeze the last drop of juice from the orange of life. More people seem to live for the moment, to get all they can, to try every thrill, to explore every possibility of pleasure. Juvenile delinquency increases, petty thievery is more frequent, sexual irregularities are more common, and the whole business of discipline grows increasingly difficult. Furthermore it is suggested that parental delinquency is almost as prevalent and certainly as dangerous as is that of children. High wages, high mobility, unprogramed leisure time, plus the free flow of alcohol always spells social dynamite in any language.

There is an urgency about the present need which must be pressed home to every church. The war must be interpreted to people, many of whom are in a real confusion. Parents need to be brought together into forums and

discussion groups where they can share experience and vision. The girls left behind need to be led in their thinking so that they may somewhat keep abreast of the young men who are passing through the experiences of war. More attention needs to be given to wholesome family recreation against the time when big wages will be gone and people will be thrown back upon their own resources.

Another conclusion to which the Commission came was that this emergency situation is only a part of a long-time need. A program needs to be in the making looking toward a better serving of the family by the church. We must see the importance of the family and more attention must be given to strengthening family life. Church activity must not be confined to the four walls of the church building, and to the few hours people spend there, but the church should carry its program into the homes. Better teaching in the church school, direly as that is needed, will not solve the problem if the home goes down under the pressure of the hour. By strengthening the home in its religious motivations, and by increasing the number of Christian homes, the church will be, not only helping to meet a present emergency, but will be laying plans for a continuous and fruitful service when the war is ended.

Abundant printed materials are available through the International Council, The Federation of Churches and the Friends Book and Supply house. Let interested persons make a beginning by gathering together other interested persons and undertaking in however small a way, to do what they can in their own church and community.

THE CHURCH IN NATIONS AT WAR

By P. M. Thomas

Probably the greatest interest shown at the Annual Meeting of the International Council of Religious Education came the afternoon of February 11, when a special committee, headed by Paul Vieth, presented a report in which an attempt was made to state the position of the church in nations at war. It was the introductory statement which brought out the wide differences of opinion as to what position the church should take in time of total warfare, particularly the words, "we believe that in this crisis that makes victory for the United Nations imperative." At first, the opposition, introduced by Emerson Bradshaw, secretary of the Chicago Council of Churches, was small, but as the discussion proceeded, the opposition grew, especially when Forest L. Knapp, secretary of the World's Sunday School Association, said that he could not understand how church representatives present could approve such a statement when many of their denominations had carefully avoided making such a statement as denominations.

One of the Friends expressed concern that "such a statement jeopardized our relation to the Council," and asked if a minority statement might not be included. It was becoming apparent that though the statement had been officially adopted, the majority was so small that it was not advisable for the statement to go out as a National Council expression. Finally it was suggested that the matter be left until the next day, and that meanwhile the minority prepare an alternative statement for consideration.

Forest Knapp was very helpful in the preparation of the alternative statement which was adopted the following day by an overwhelming majority. To give the reader a look in on the Council at work we are printing the proposed introductory statement and also the alternative one which was adopted the following day almost unanimously.

Proposed Statement

1. In this time of global war it is imperative that full account be taken of the demands which this world situation makes upon the forces of Christian education.

2. We share with all persons of good will the horror of war and the deep sense of its tragic costs. We confess our own sin as persons and groups who have shared in the events of the past, economic, moral and political, which have released the evil forces leading to war. We recognize that the war itself is a sign of crisis for our civilization.

3. *We believe that in this crisis there are values at stake which make victory for the United Nations imperative.* Such a victory will afford the opportunity for the building of a world order in which there may be recognition of the Fatherhood of God, the brotherhood of man, and the infinite worth of persons of whatever race or nation. Military victory, however, we must constantly remind ourselves, will not assure such a world order. Only by diligent, intelligent, prayerful effort may it be built.

4. These times offer the church unusual opportunities for Christian service. Millions of men and women are offering their lives to save and perfect democracy as a way of life. No family in our lands has been untouched. Those on the home front, in war production, in Civilian Defense, Red Cross, civilian public service camps, and many other activities, are giving themselves in sacrificial devotion. Grave social problems face us. Home life is in danger of disintegration. Juvenile delinquency is on the increase. Interracial and intercultural tensions are growing. Young men and women not only face death in battle, and in other places of danger, but also face severe temptations and baffling problems at home. They are anxious about the nature of the post-war world. These young people and their parents need an intelligent faith to undergird and inspire them. They need comfort in danger, bereavement and death.

The Statement as Adopted

Paragraphs 1 and 2 remained as in the original draft.

3. The forces of Christian education in the United States and Canada share with the whole church the responsibility for maintaining and even strengthening Christian service to the entire population in our countries in spite of the unprecedented problems which have inevitably arisen. Our efforts must be doubled and trebled in order to reach children, young people and adults wherever the war may take them and whatever new and difficult tasks may confront them. In serving war-time needs, the programs of Christian education must be both vital and flexible so that they can meet a wide variety of emergency demands. No community, no family, no person is untouched by the war. These times offer unusual opportunities for Christian service.

4. But the attention of the forces of Christian education must not be limited to immediate war-time needs; they must use every opportunity both now and after the war to provide the religious and ethical undergirding for a world order in which there is recognition of the Fatherhood of God, the brotherhood of man, and the infinite worth of persons of whatever race or nation. Only by diligent, intelligent, prayerful, and sacrificial effort will such a world order be built.

We felt that this statement was much better and stronger than the first one in that it stressed the importance of teaching the brotherhood way at present as well as in the future; whereas the first statement carried the implication that now we fight, then suddenly at the end of the war we can begin living the co-operative way. This would necessitate a sudden transformation of attitudes in our citizens which would be unrealistic to expect. Another implication of the first statement was that the war method is acceptible to the International Council of Religious Education because, saying that victory is essential, is the same as saying that war is essential.

Good laws may not always make good people but good people ought always to make good laws.

The Friends World Committee

By Leslie D. Shaffer

THE American Section of the Friends World Committee for Consultation met in Philadelphia on January 22, 23, and 24, 1943. Seventeen Yearly Meetings were represented.

Bertram Pickard outlined the following propositions in describing the work of the Committee:

1. The Friends World Committee exists to help Friends to know one another throughout the world, to the enrichment of Quaker life through differing contributions of thought and experience.

2. The Friends World Committee is the authorized vehicle for the exchange of views and for consultation between various groups of Friends on all matters of world-wide interest and concern.

3. The Friends World Committee, while avoiding overlapping in the many fields of activity where groups of Friends either spiritually or in association are already engaged, might nevertheless foster the closer cooperation of existing agencies, or sometimes even sponsor (when general approval be forthcoming) some particular piece of work not already undertaken for one reason or another.

4. The Friends World Committee is a symbol of the potential unity of the Quaker Movement in the world, and as such its mere existence is of great importance, since it heightens the sense of common loyalty and interdependence among Friends everywhere.

5. The Friends World Committee is well suited to act as an auxiliary agency (supplementing the efforts of national and local groups of Friends) in the promotion of a "Wider Fellowship" between Friends on the one hand and like-minded persons and organizations on the other hand, to the natural benefit and encouragement of all Friends.

6. In the foregoing five propositions, questions of organization may seem to bulk large. But it can never be too strongly emphasized that today, when human thought and life has so palpably gone astray, the primary purpose of organization must be to subserve the leadings of compulsions of the Spirit. The Spirit bloweth where it listeth and more often than not in ways uncalculated and unforseen by those who become the willing—or perhaps un-willing—objects of its Breath.

Thomas Elsa Jones was appointed chairman of the American Section and on Saturday evening brought a message describing ways in which the World Committee, as an agency capable of uniting Friends in spirit and an action, has been developing during the past generation. It is now ready to go forward.

John H. Roberts representing Canadian Friends, Charles P. Morlan, representing Conservative Friends, Bliss Forbush, representing General Conference Friends and Merle L. Davis, representing Five Years Meeting Friends, were all chosen as Vice-Chairmen. Anna Griscom Elkinton will serve as chairman of the Executive Committee. John H. Roberts is chairman of the Finance Committee, and J. Hoge Ricks is invited to serve as treasurer.

Letters of greeting were received from Friends in England, Ireland, Mexico, Cuba and Jamaica.

The World Committee in cooperation with the Fellowship Council has just published a directory of all Meetings for Worship in the United States and Canada. The Meetings are classified and listed alphabetically by States. The chief reason for publishing this directory at this time is that men in Civilian Public Service and men in military service might have knowledge of the location of Friends' Meetings nearest their Camps. Copies of the directory are available at 20 South Twelfth Street, Philadelphia, Pa. at five cents a copy. The World Committee is prepared to help men in service make contacts with Friends near their Camps if the Meetings or families of the men will supply the Committee with their addresses. It is the hope that every Meeting will see that their men in service receive a copy of this directory as soon as possible. The office of the World Committee will be glad to mail the directory to the men if their addresses are furnished. Calendars listing the times and places of holding Yearly Meetings in 1943 are also available. The first issue of Friends World News for 1943 is now being distributed.

Clarence E. Pickett voiced the concern that Friends give expression to their disapproval of the use of starvation as a weapon of war and urged that Friends should mobilize public opinion in order to secure the removal of the Allied blockade. The following cablegram was prepared and sent to the Meeting for Sufferings in London:

AMERICAN SECTION FRIENDS WORLD COMMITTEE RECOMMEND WE AND YOU URGE AGAIN NOW UPON RESPECTIVE GOVERNMENTS LARGE SCALE CONTROLLED EUROPEAN FOOD RELIEF.

CLARENCE E. PICKETT.

In addition a message was prepared to be sent to all Monthly and Yearly Meetings in the United States and to all Friends' groups abroad as far as they can be reached. The message reads:

"Dear Friends:

At a joint meeting today of the Friends' Fellowship Council, of the Young Friends Fellowship and of the Friends World Committee for Consultation (American Section) the plight of the starving populations in occupied countries of Europe was again brought to our attention. Without repeating the well-known facts of this situation and without discussing the political advantages and disadvantages of the systematic reduction of food supply for millions of children and other innocent persons, we urge you on Christian and humanitarian grounds to take to heart the seriousness of this policy in which our government is in a sense cooperating with enemies as well as with allies. This strategy of using starvation as a method of warfare condemns whole populations to sufferings, disease, and death. We cannot build a lasting peace upon the dead bones of little children.

This is not the only distressing and morally questionable feature of war, but it is one against which the Christian conscience in England and America increasingly rebels. The need for relief is now desperate. Within a year the mortality of children in occupied cities doubled as a result of starvation and pestilence. There is hope now that if popular protest here and in Great Britain makes itself felt a plan might be speedily adopted for controlled feeding on a large scale inside the blockade. We urge you as individuals, as Meetings and in cooperation with your neighbors to press upon the President at Washington as soon as possible the adoption of such a humane policy.

Signed on behalf of the Friends
World Committee (Am. Section)
THOMAS E. JONES, *Chairman.*"

The meetings on Saturday afternoon held jointly with the Fellowship Council and the Young Friends Fellowship was a period of spiritual depth and power and the suggestion of Merle Davis that the key word of our generation is "interdependence" was an actual experience of those present.

MORE MEDICINE

Medical supplies, including hospital equipment, 100,000 tablets of sulfadiazine and 10,403,000 thiamin chloride tablets, sent by the American Bureau for Medical Aid to China, have arrived in Chungking, according to a cable just received. The shipment was sent by boat to Calcutta, and from there by freight plane into China.

Make Use of Sunday Evenings

By James R. Furbay

THE sixth annual Sunday Evening Institute was held at First Friends Meeting of Marion, Indiana, on the four Sundays of February. This special extension of the church school has come to be regarded as a necessary part of the life of the meeting during the year. The institute originally grew out of a realization that there were educational, spiritual and social needs not being fully met by either the Sunday morning Bible School or the conventional Sunday evening service.

The schedule generally used has been as follows:

I. Group classes in study—5:00 to 5:55. There have been three groups, —adults, young people, and children.

II. An informal social period in the basement—5:55 to 6:30. At this time a light lap lunch is served, by some organization of the meeting, to all in attendance, without charge.

III. The Assembly hour, from 6:30 to 7:30. Here all meet together in the auditorium for an inspiring program of music, and usually an address, a book review, a lecture with motion pictures, etc., on subjects of current or common interest. (All the ages have to be kept in mind.)

The institute has not been a substitute for the morning program of the church school and the meeting for worship. But it has been a different approach from that of the church school. We usually think of the church school curriculum as being study material-centered. A particular section of the Bible is studied each Sunday. This is valuable, and has its place. The evening program, on the other hand, begins with needs and interests. Its curriculum is life. Keeping in mind the needs of our people today, the program is worked out. And then it seeks to bring the various resources that are available for those needs. Of course it has succeeded some times more than others, depending upon the timeliness of the program and also on the quality of the leadership that could be obtained.

To indicate a little more clearly how such a plan works out in practice, a partially detailed account of the program is here given. The program for the 1943 institute was as follows: Two of our superintendents of children's departments, Goldie Harter and Gladys Moon, were in charge of the children's group. (It was necessary to have a children's group in order to make it possible for some of the parents to come.) Lantern slides on the life of Jesus were shown as part of their program. (These slides and a valuable book, *Christ and the Fine Arts*, are available at the Friends Lending Library, Central Offices).

A group of about thirty young people met each night. T. Canby Jones, from the C.P.S. camp at Merom, Ind., spoke to them on the first evening on the subject, "Spiritual Disciplines for Today's World." They will not soon forget the challenge and inspiration of that hour. The group was favored the succeeding weeks with the leadership of Mrs. Ray Benjamin, from one of our sister churches, who spoke heart-to-heart with youth to "Dare to Do," Dare to Build," and "Dare to Share." Stories and biographical material were liberally and effectively used. And as a form of service, the young people's group provided and served the lunch on one of the evenings.

About fifty people attended the adult group. "Spiritual Resources for Living Today" was the general subject of the series. Neighboring Friends pastors were chosen to provide the leadership. Isaac Harris, of Amboy, spoke the first night on "The Christian Fellowship as a Resource," and the second night on "Christian Service as a Resource." Murray C. Johnson, of Kokomo, was scheduled for the other two sessions, but not being able to come, two local men were secured to substitute. Edward Warfel spoke on the "Function of the Church in Wartime," and John Chappell, of the Marion College faculty, closed the series, speaking on "Prayer and Worship as Resources."

A rich and interesting program was provided during the assembly period. Dr. Robert LaFollette, head of the Department of social sciences, Ball State Teachers College, gave an illuminating address, illustrated by pictures, on "The Cathedrals of Europe: A Pattern for Living." He pointed out the significance of the cathedral and its meaning for life. Mrs. Everett D. Hood, wife of a neighboring pastor, reviewed Sigrid Undset's latest book, "Return to the Future." This was done most graphically. Milton H. Hadley, superintendent of White's Institute, speaking on "An Ounce of Prevention," discussed the problem of juvenile delinquency. He pointed out the factors most generally contributing to character break-down in children, and also suggested the constructive forces in the home, church and school that can serve to safeguard against delinquency. The closing address of the series was given by Percy M. Thomas, *field worker* of the Five Years Meeting. It was a stimulating sermon on, "The Wellsprings of Life." He indicated that it is the heart, the affections, that give the real drive to life.

An unusually high order of special music was provided during the series. This was contributed by the High School Orchestra, the McCulloch Junior High School Glee Club, the Y Young Men's Quartet, our own church school orchestra, our choir and organist.

The program for the institute was planned by a joint committee, representing the pastoral committee, the committee on Christian education, the Young People's Society, and the Ladies Aid society. This serves to tie all groups from the very start into the enterprise.

What about the results? The intangible results of course can never be measured. But it may be of interest to have pointed out that the average attendance for the series, 126, was at least three times the size of the average "regular" Sunday evening service. It pays to make use of those problem Sunday evenings.

A series of conferences on the subject, "Problems of American Life in the Development of World Christianity" will be held at Richmond, Indiana, April 13-14, immediately preceding the annual meeting of the Board on Christian Education and the American Friends Board of Missions. These conferences are being planned primarily for ministers, board members and other church leaders.

The conference leaders will include: Harold Fey, Field Editor of the "Christian Century," who will speak on problems of nationalism; Bishop Edwin H. Hughes of the Methodist Church, Washington, D.C., on problems of American superiority attitude; and Cleo Blackburn, director of Flanner House, Indianapolis, Indiana, on American interracial problems.

Those who attend these conferences will be welcome at both of the board meetings that follow.

Notices of registration should be sent to the American Friends Board of Missions by April 1. There will be no registration fee and Friends in Richmond are seeking to furnish free lodging for Tuesday night. Meals may be secured at moderate rates.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ACROSS ENEMY FRONTIERS

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

I JOHN, 2:10.

* * * *

(From the pen of Toyohiko Kagawa.)

My own belief is that the man that thinks that war is necessary is mildly subnormal.

* * * *

Civilized people of today have by degrees come to realize the absurdity of war. The sphere of mutual aid has been extended. . . . The developments of communications have served further to unite large numbers of people. As intercourse has become closer, all people have come to the necessity of supplying each other's deficiencies.

* * * *

Wars break out in rapid succession because there is as yet no strong international organization. If men could perfect an organization for growth, i.e., for economy, they would realize the wastefulness of war, its detriment to growth and evolution, and would forthwith abolish it.

* * * *

Long ago Clodus made supplication to the gods of Olympus for victory in battle, and received the oracle, "Thou shalt surely destroy a country." King Clodus set forth exultantly to the battle field, but in the end his own kingdom was destroyed. In anger he went to demand an explanation at the temple of Olympus. The priestess replied, "When I said that you would destroy a country I did not necessarily mean that it would be the enemy's country. Is not your kingdom a country?"

* * * *

Violence is degeneracy; it is its own destruction.

* * * *

(From a Letter to Kagawa from John Haynes Holmes.)

You and I, my dear Kagawa, are enemies. We do not want to be enemies; we do not feel like enemies; but our governments have decreed that we are. Which means that we can have no more dealings with each other. . . . To such a pass has our so-called Christian civilization come.

* * * *

You and I, since we are enemies, are supposed to hate each other. We cannot win this war, so we are told in this country, unless we hate the Japanese—and you are of course a Japanese! . . . and I am an American!

But I cannot hate your people any more than you can hate mine. From my soul I weep for the myriads of your countrymen who are simple and friendly in their ways of life, who live beauty with an exquisite sensitivity, and who are as innocent of this war, . . . as are children stricken by disease.

* * * *

While others slay shall we not save, so that love one for another may not be lost forever? As one who feels the approaching chill of this night of barbarism already gathering about us, I turn, dear Kagawa, to you. . . .

But you are our ally still! We will not lose you, nor forget you. We reach our hearts to you across those spiritual spaces which no armies or navies can control. For among the kingdoms of this world there is the kingdom which is not of this world; there we may dwell together.

* * * *

(Dr. Holmes quotes from one of Kagawa's poems.)

And the thought
Was this:
That a sacred plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world,
Using my hand.

(Dr. Holmes responds.)

Across the spiritual spaces which no armies or navies can control, I reach my hand to yours, dear brother, "Big, big, with the plan of God!"

* * * *

Eternal Father, grant us thy help while the struggle rages and when the aftermath of war must be endured. Lay hold, we pray, of whatever strength and right may be in each one of our peoples, and grant that it may survive through victory or defeat or revolution or exhaustion to serve mankind in a better day.

ROBERT L. CALHOUN.

A Negro girl, Margaret Walker of New Orleans, was chosen by Stephen Vincent Benét as winner of 1942's competition for the Yale Series of Younger Poets. She is the first Negro to win the prize since the competition was begun in 1919 for poets who give promise of contributing literature for the future of America. Her poems speak of and for her race.

Book Reviews

NEW EYES FOR INVISIBLES

BY RUFUS M. JONES

Macmillan Company, New York, 1943, 185 pp., Price, $2.00

Many Friends and friends of the Friends have longed for the opportunity of enrolling as students under the direction of Rufus M. Jones. To these this privilege is now possible in the perusal of his latest book, "New Eyes For Invisibles."

Like the great teacher that he is, he guides his seekers for truth, page by page, through the enlightening chapters until the clear vision comes and they are able to interpret life today in terms of life eternal as God intended.

Each division title of the book is a challenge. There is no student who would not be stimulated by such assignments as: The Single Seeing Eye—The Light Stays On—All Things Are Yours—Inward Ho—Outward Ho—A Final Faith—Education For Living—Vital Religion—Direct Experience—How Does The Mystic Know.

Page after page verifies the well known statement of Keats that "Beauty Is Truth—Truth, Beauty," for they are aglow with rare beauty and illuminated with dynamic truths; truths that cheer, challenge, inspire. What serenity comes to the troubled heart in, "There is a Pilot above the storm and darkness, who knows what is in the dark." What responsibility is felt in the three short words, "Thou art thou." How inspiring are the lines, "It is not seraphim nor archangels that transmit the light of life. It is mortals like us." And all are challenged by, "May there be something beautiful exhibited in us as we live and work—may there be a touch of divine beauty."

The book in its entirety is a revelation of the reality of God, of how if we but "open our eyes" we will find that "the whole world is full of God." And finally may the reader of these pages find the outstanding truth taught by this teacher, author, that "To see the eternal in the midst of time, to feel and to enjoy the infinite here in the finite, is one of the greatest blessings life has to offer."

VIOLET C. KENWORTHY.

FUNDS FOR RESEARCH

United China Relief Funds support experimental work and research into the possibilities of creating new industries and finding new uses for available raw materials.

Gleanings on Rural Life

By Stanley Hamilton

AMONG expressions of interest in rural problems there are occasional questions such as, "What can I do about it?" and "Where can you take hold?" Before me are two appeals for the continuance of the Farm Security Administration. Edith Lowry, Executive Secretary of the Home Missions Council, wrote recently:

"This is an S.O.S. The situation regarding the continuance of the services of the Farm Security Administration to low income farmers and migrants is critical. The Committee on Migrant Work of the Home Missions Council is urging that you make your influence felt with your congressman in Washington.

"Great pressure is being exerted by reactionary farm interests . . . and those seeking economy without regard for values, to eliminate these services. Because the F.S.A. achieved much in bettering the lot of the migrant, the Committee on Migrant Work feels that the elimination of these services would be a great backward step. Sanitary housing, health service, schooling for the children, experience in community affairs, information as to where the next job may be secured, all these advantages have come to thousands of migrants who have lived in the eighty-five F.S.A. camps for migratory agricultural workers."

Another appeal from the National Child Labor Committee points out that in the critical farm situation the larger farmers are producing near the limit, but that in October, 1942, there were about 1,600,000 farmers with annual farm incomes below $900. Most of them are over forty years of age; they do not fit into the army or industry, but they do know farming. Helped by the F.S.A. in 1942 the farmers in this group increased their production of essential foods from forty to 100 per cent. A careful sampling for the country shows that 463,000 F.S.A. clients in 1942 produced 36% of the total increase in milk production by all U. S. farmers. Prof. John D. Black, agricultural economist of Harvard testifies that the Farm Security Administration is the best agency to help the small farmers speed up production.

In northern Indiana and western Ohio I find ministers of the Church of the Brethren serving on committees and working with the F.S.A. to secure loans to help deserving and qualified young farm families get started toward farm ownership.

Every reader of this column can help by writing to Congress. Urge not alone the continuation, but the expansion of the Farm Security Administration. A post card will do very well.

* * * *

A concerned young Friend writes a challenging letter about rural problems. He has a right to speak out, for he and his wife have been living on a farm along the Brandywine (Pennsylvania) for the past two years, working on these problems. He says: "Nine-tenths of my neighbors don't know that this valley was held by William Penn for his own family, and was not granted for open settlement until 1724. There are many nominal Quakers around, too, and many of them feeling lonely and in need of reconstructing their meetings, yet most of them don't know what this countryside once was. Where there were once fifty active meetings there are now about fifteen, with half that number barely able to limp along. Mind you, all this within an area thirty miles by ten, and within an hour's drive of Philadelphia in the good old days of the automobile."

* * * *

"The impelling reason for the concern of the Catholic Church with rural problems is to be found in the special adaptibility of the farm home to the production of strong, wholesome, Christian family life."

EDWIN V. O'HARA, D.D.

* * * *

"No home is so wealthy that it can afford to exempt girls from helping with the housework and cooking. If Thoreau did not disdain to mow his neighbor's lawn for fifteen cents an hour, there is no reason why a high school boy should be affronted by such labor."

ALEXIS CARREL.

* * * *

"If you're farming to make money—don't be a farmer . . . if you want to raise a family . . . if you want to be independent, then be a farmer. If you want good solid development of virtue, be a farmer, but if you want the frills and fancies, go to the city."

L. G. LIGUTTI.

A Pastoral Letter

By Ermin C. Perisho

ERMIN C. Perisho of Wyandotte, Oklahoma, every winter has been accustomed to send weekly letters to shut-ins and other friends. The following is one of these letters:

Dear Friends:

The history of the Christian church is filled with the stories of men and women who were willing to defy all the powers of the world because they held within their own lives the conviction that God had a plan for them which was greater than all the combined forces that might be stacked against them. They believed that God had a personal plan for their lives and that nothing else mattered after they became convinced of the reality of the knowledge of that which He would have them undertake. One tragic story from the life of Jesus shows something of the importance of the call. When Jesus met the young man who had lived perfectly under the law, He asked him for one more thing; that he would sell all that he had and come follow the Master. We have all been saddened because of the failure of the young man to meet the Lord's demand.

Moses chose rather to bear affliction with the people of God than to reap the rewards that he might have had with the Egyptians. As a result he became a wanderer in the land where he later was to lead the Children of Israel. Abraham went out into a land that he knew not of because the Lord led him into the firm conviction that it was His will. Martin Luther dared to defy the rulers of his nation as well as the head of the Catholic Church because God had directed him into another course. John the Baptist was rewarded by the headman's ax rather than lower the calling of his life. Jesus went to the cross because he could not lower His divine mission and take that which His Father had not planned for Him. Many causes were bidding for each of these yet they set themselves to follow the call of their Lord regardless of the cost.

This day is no different from those in the past for the world has opened its doors to men of all ranks if they would but bow down to them and serve them. Positions of National importance are offered to those who will follow its way Community leadership is in the grasp of those who will serve the community. High wages and wealth are offered to all of us if we will do the things that have to be done to secure such results. Through it all the Word of God comes to the hearts of men calling them into hard places of service. They are called away

from the common comforts of contented living into the needy places of the world. They are called where the financial and social returns are very low and where they will have to be counted among the peculiar. Yet God places His hand on men and calls them into His special service.

Because of our lack of entire consecration, the popular positions of the church are filled and the needy fields are left without effective leadership. The work of God for needy peoples is lost because there are more comfortable places to work. The thrill of adventurous living has faded from many lives because of their unwillingness to follow the Lord. Many have sold out to the call of the world because they saw the "Giants in the Land" much more clearly than they could see the needs of the world and the hand of God beckoning into the needy fields. May God revive in our hearts the faith of David Livingston, or of John Wesley, and many of this day, who would rather lose all the world could offer than to reject the call to God.

The Rich Young Ruler went away sorrowfully and we never hear of him again. He rejected God's call because of what it would cost him. We are much like the Rich Young Ruler. We are willing to admit the need and God's Voice but because of the lowness of worldly profit we reject His leadership. Today youth is showing the way, and taking God at His word, they have dared to defy all man's condemnation for the sake of His Personal guidance.

Children usually like to do the things which their parents do. If the parents put the church first then with very few exceptions, children will like to go to church better than to any other place, but if parents put other things first then children will be lost to the church and, sadly but too true, many times to Christ.

Children brought to church by their parents today will mean in a few years young people in the church, and in a few years more will be parents bringing their children to Church. Sunday School is perhaps the most interesting service to children but by no means is it the most important service. The worship services, Sunday morning and evening, and prayer meeting, attended when at all possible, must be on the Christian parent's program. The world and evil influence are too great to let even the slightest good influence slide by without taking advantage of it.

(From The Antioch Chapel, Ohio Bulletin.)

Why Revise The Discipline?

THE Friends who wrote the Discipline under which we have lived in the Five Years Meeting since 1902 did a splendid job for their day, and much of it is still as good as it was then. Nevertheless, the past third of a century has witnessed considerable progress in Friends' methods, usages, and general practice, as all will surely agree. Quite pertinent is the fact that most of our Meetings have become distinctly "Pastoral Meetings," demanding (and, we believe, needing) settled pastors. But the pastor has no standing whatsoever in the present Discipline! Some Friends believe that the Discipline should not only recognize this distinct development, but should fairly clearly define his functions and indicate some standard of service.

There is widespread confusion over the existence of "Local Meetings on Ministry and Oversight" and "Pastoral Committees" in the same congregation, with an overlapping of both functions and personnel. Since most congregations are now Monthly Meetings, some clarifying seems to be needed at this point.

At present, one must search in two, and sometimes three, places to get what the Discipline says about a given topic: e. g., Elders, Overseers, Pastoral Committees, Trustees, etc. Efficiency and convenience would be served by grouping the materials so that any searcher can easily find what is wanted on a given subject.

Perhaps this is enough to reveal that a revision is not without some reasonable basis in fact. Lack of space forbids further elaboration, however.

The Spirit of Revision

All will doubtless agree that so important a work should be undertaken only in a spirit of reverence for the truth and devotion to its principle. It is a matter of positive fact that, among those called to work at this task, only a desire to be loyal to the truth and to the fundamental teachings of Friends has actuated every approach to the big problem of re-making the Discipline. Not one person has shown the slightest inclination to weaken the Discipline at any point, or to "soft pedal" on any of the historic positions or documents of Friends. There has been manifest a really beautiful spirit of friendly frankness and an attitude of strict adherence to basic principles. It is the feeling of the central committee on revision that what will come on the last page will be quite as fundamental and important as what may be on the first page or any other page. The place in the book surely can not determine the importance of any particular statement or document. John's Gospel certainly does not lose any significance or richness of meaning by being the last rather than the first of the four Gospels. The historic documents will be printed "as they stand" without any committee "editing."

Who Will Revise the Discipline?

The Yearly Meetings and their constituent subordinate bodies will do the revising and adopting of the Discipline. No authority has been delegated to any group to "tamper with" our Discipline, or to produce a new one. The Five Years Meeting, including ourselves, approved the idea of revising its Discipline, and appointed a committee of five to do the initial work. But around this group, an advisory committee of eleven, one from each Yearly Meeting, was appointed, thus giving each Yearly Meeting an additional voice in the inside activity of the project. But all Friends should know that there will be no change whatever in the Discipline until such change or changes have passed the Executive Committee of the Five Years Meeting, and have been adopted by at least nine Yearly Meetings of the eleven composing the Five Years Meeting.

Every reason exists for the fullest freedom in frank discussion and cooperation.

The Committee of Five: Wendell Farr, Hadley Kelsey, Sylvester Jones, Milo Hinckle, and Percy Thomas.

Bishop W. Y. Chen of the Methodist Church in the Chungking area and Honorary Secretary of the National Christian Council of China, has been elected a member and chairman of the American Advisory Committee which is the administrative agency in China for the Church Committee for China Relief. This is a gratifying result of the suggestion made by the Church Committee that the American Advisory Committee add some leading Chinese to its membership. Arnold B. Vaught, the previous chairman, has become executive director and his support will be provided by the Church Committee by special arrangement with the British Friends Service Council which has hitherto been supporting him, though he is an American, and has generously been lending his services to the American Advisory Committee.

QUAKERDOM · AT · LARGE

WARD APPLEGATE HONORED

Among the Protestant forces of America the Ohio Pastors' Convention occupies a place of commanding leadership. For over twenty years it has been the rallying force for the pastors of the state. This year the attendance and interest were the highest on record. There were 1975 paid registrations with many more ministers in part-time attendance. In every way the quality of the program measured up to the highest Christian standards.

A. Ward Applegate, pastor of the Friends Church, of Wilmington, Ohio, was chairman of this year's convention. He was the first Friend to occupy this much coveted position. Ministers of Ohio who have attended every convention for twenty years unite in the judgment that we have never had a chairman surpass A. Ward Applegate, and few who equalled him. In the finest sense he was a master of assemblies. His presidential address was given hearty and prolonged applause.

As one member of that great convention, I consider it a high privilege to pay tribute to his fine spirit and to his constructive leadership among the Protestant forces of Ohio. (Reported by Isaac E. Miller, Superintendent of the Cincinnati District of the Methodist Church.)

Another Friend, L. J. Taber, of Columbus was re-elected president of the Ohio council of churches and religious education. This council will operate on a budget of $57,611.00 for 1943. B. F. Lamb, who will soon round out a quarter-century as executive secretary of the Pastor's Convention continues at that important post.

NEWS OF OUR MEETINGS

Winchester Quarterly Meeting was held February 20, 1943 at Winchester, Indiana. The attendance was unusually large. Temperance was the principal theme for the devotional period. Paul Todd, a minister from Fairmount Quarterly Meeting, gave a stirring temperance address. Special music was given by Esther May Nicholson.

The presence of Murray S. Kenworthy, Yearly Meeting Executive Secretary, and Fred E. Smith was much appreciated. Both spoke in an interesting way concerning the Civilian Public Service work.

A time of prayer and testimony proved very helpful.

William J. Sayers spoke to a large group of Young Friends at the Young Peoples' Quarterly Meeting.

During the Meeting of Ministry and Oversight, a memorial was read for Addison Mendenhall, a minister of the Quarterly Meeting. The death of Myrl Hough Tuttle, another minister of the Quarterly Meeting, was announced.

Murray S. Kenworthy and Fred E. Smith spoke during the meeting for Ministry and Oversight, bringing helpful messages concerning the trying times in which we are now living. Shifting populations, undesirable social conditions and liquor are creating problems that require prayer, patience and much consecration and service on the part of Christians.

During the lunch hour, a pleasant time of fellowship was much enjoyed.

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Murray C. Johnson, pastor of the Union Street Friends Church of Kokomo, has completed a series of special meetings at the Friends Memorial Church in Muncie. A large attendance at each special meeting in the series testified to the interest and stimulation. Friends Memorial has been blessed by "His presence in the midst." Using his own personal testimony of faith on one occasion, Murray C. Johnson gave pointed illustrations of his conception of Christianity and his confession of faith, which was most logical, understandable and inspiring. Reassurance, closer communion, deeper insight and more consecrated convictions have been realized by those who have joined in reverent worship with Murray Johnson and William J. Sayers, pastor of Friends Memorial.

* * * *

A "Fellowship Meeting" arranged by Jonesboro, Indiana, Friends honored Jay Macy who had served the meeting for twenty-five or more years as trustee. A special program of speeches and music followed the delicious cooperative supper. At the close of the program Jay Macy turned his "trustee key" over to his successor, William P. Shields.

* * * *

Watseka Friends held an eight day revival service from February 7th to 15th inclusive. The church was wonderfully blessed. There were several conversions, some renewals and many Christians reconsecrated their lives to Christ. The services were conducted by George Bennard, who is the author of "The Old Rugged Cross" and his secretary and helper Hannah Dahlstrom, who is a soloist and pianist of great ability. It was a beautiful sight on the Sabbath to see entire classes of boys and girls gather at the altar for prayer. There were people at the altar almost every night. On the last Monday night of the meetings, an illustrated lecture was given on "An Evening with the Sacred Poets and The Old Rugged Cross." There was such a large crowd that this lecture had to be given in a larger church and the Methodist board very kindly offered their beautiful auditorium for the service. Everyone was thrilled with this very unusual lecture. The beautiful pictures will linger in our memories for years to come.

The Watseka, Illinois Friends have had "Stewardship" as their theme for February. Educational pamphlets on stewardship were distributed among the members. The pastor, Maude Carter Smock, is emphasizing Missionary Work and has built up the Missionary Society in a wonderful way, creating a very deep interest in this work.

* * * *

Twice a month the Homewood Meeting, Baltimore, Maryland, sends out a mimeographed letter to its members and attenders. In the last letter attention was called to the *Saturday Evening Post* Article in the issue of February 12th, "We Must Feed Europe's Children" suggesting that we might be out-herodding Herod in the slaughter of the innocents if we remain indifferent and inactive in the face of an appeal of this kind. At Monthly Meeting, February 25th, the matter was discussed with real concern, and post cards were given those present to be used in writing to Senators, Congressmen, or the State Department.

Last December, one of our members, Albert Simon, was brought before the Federal Court for refusing to take his physical examination under the Selective Service Act. He had decided that he could not feel clear in accepting either military service, or the C. P. S. alternative. He felt that he must bear his witness against military conscription and against the lack of wider opportunities for work of human service in the C. P. S. camps in a time of such acute and wide-spread suffering. Judge W. Calvin Chesnut presided with complete fairness and courtesy. Friends of Albert Simon were permitted to say that he stood before the court not as a shirker of social responsibility, but as a concerned Friend who had been devoting his spare time to the service in which he believed, and that since it was very likely that he could not have passed the physical examination if he had taken it,

only the highest motives could have prompted his course. He was given a sentence of three years and is now at the Federal Prison Camp, Mill Point, West Virginia.

* * * *

On April 10-11, Baltimore Quarterly Meeting is to turn its Saturday afternoon, evening, and Sunday sessions into a Conference on "Spiritual Preparation for Meeting the Needs of a Stricken World" with Leslie Shaffer, Philip Jacob and others as Conference leaders. This Conference is sponsored by the Cooperating Committee of the two Yearly Meetings, and is to be attended by Friends of both branches.

* * * *

Economy, Indiana, Friends Meeting held a Mortgage and Note-Burning Service on Sunday, March 1st. Eleven new members were received into membership at that time, bringing the number of new members for 1943 up to thirteen. A choir has been organized and is practicing each week for the services on the following Sabbath.

* * * *

Attendance at the Young Friends Sunday night suppers and meetings at the Florida Avenue Meeting, Washington, D. C. continues to be good. Among the subjects which the group has discussed since the first of the year, have been "Latin American Peoples," by Robert Jones and various phases of the Cooperative Movement, by Robert Gowell, Robert St. Clair, and Mary Trumbull. The group adjourns its meeting in time to hear the Peace Committee speaker.

Although there are fewer students from foreign countries studying in Washington, the Student House is always full to capacity. It is necessary almost daily to deny applications of new students who wish to live at the House. There is a capacity of eighteen, including the director, and these places are never vacant.

The present group of residents consists of thirteen foreign and five American students. The policy is to keep a number of Americans to help those from other countries to adjust themselves to American life.

Friends interested in becoming better acquainted with the House will always find an interesting time awaiting them if they can visit on Friday or Sunday evenings. If dinner is desired, a reservation should be made by calling Michigan—4007.

* * * *

Chicago Friends wish to know the names and addresses of young men in the service in the Chicago area. There are many camps, and in some of them the boys do not stay long we know, but we would be glad to know *as soon as they come*, so that we can get in touch with them and perhaps see some of them, at least invite them to our meetings. Russell E. Rees. (See the last page of THE AMERICAN FRIEND for names and addresses of Chicago Meetings.)

* * * *

In order to conserve fuel, gasoline and tires, the Friends of Gray, Indiana, where Lyman Cosand is pastor, have been holding all day meetings the first Sunday in each month. At 10 a. m. we hold our Bible school which is followed by the worship service. At noon a cooperative lunch is served by a committee appointed each month. The lunch and social hour is followed by the regular Monthly Business Meeting which in turn is followed by a discussion program arranged by a Committee composed of the chairman of each division of the church. The programs are of interest to all. A silver medal contest was sponsored by the Prohibition Committee, and on March 7th the Missionary Committee presented a review of the study book on South America, followed by pictures on South America, entitled "Americans All."

* * * *

Fall Creek Monthly Meeting of Fairfield Quarterly Meeting and Wilmington Yearly Meeting, held services in a movement of evangelism each night during the week February 21 to 28.

Rev. Richard R. Newby brought inspiring messages each evening, and on Sabbath morning. Anna Farr Carey was present for most of the sessions, giving helpful service.

A highlight of the week was a Conference for the Young People on Sunday afternoon. Several were present to discuss with Richard Newby the immediate problems concerning our church and the task that lies ahead. We are happy to have three Young People's classes of our Sunday School which number in membership well over one hundred, and this in itself is a responsibility as well as a golden opportunity for a small rural church.

During the week, Richard Newby with members of our meeting visited many homes in our community and made contacts that were far-reaching. This visitation program was highly successful.

The membership was receptive if not so responsive as we had hoped and results of Spiritual awakening have already been noticed.

We are truly grateful for the entire week of choicest blessings.

* * * *

During the past year Anderson, Ind. Friends meeting has prospered and been blessed in many ways for which we are thankful. John Compton and family are untiringly and faithfully serving us again for the fifth year. He has helped us with a financial system which has proved practical and satisfactory in eliminating all of the church debt but a small loan which is still on the parsonage, but we hope to clear the balance on that during the year. A special offering recently was paid on the church debt. We have a three-fold goal. Deeper spirituality, reaching out to others and helping our pastor in personal contacts and visitations, and cooperating with our yearly meeting in its planned work. This plan has been stressed. The committee emphasis day was observed when various committees met and outlined the year's work. The Day of Prayer, Racial Sunday and Bible Sunday have been observed, besides Thanksgiving and Christmas. Our Pastor is president of the Anderson ministerial association.

The Quaker Women meet weekly to sew for the American Friend's Service work. Rummage sales have been held to add to the church funds and the women of the church have aided in lifting the debt of the church. During the past year the church building has been improved by installing a new heating system; the walls have been redecorated, new floor coverings have been laid, and all such bills have been paid in full through the combined efforts of the members. At the beginning of the new year the Pastor and family were honored with a welcome service and were given a love offering at Christmas time. A large shipment of new and used garments are sent to the service committee about every two months, but in bad weather fewer workers are able to get to the meetings.

* * * *

An eight-day series of special meetings, or Preaching Mission, was held at the First Friends Meeting of Marion, Ind., the first week in March, with Percy M. Thomas as visiting minister.

The series could have also been called appropriately a Teaching Mission. His messages night after night were meaty with the great central truths of our Quaker faith and way of life. They were evangelistic in the larger sense of leading professed Christians on to a deeper and richer living, and stimulating to the end of Christianizing larger areas of life. The meetings were beneficial to the life of our meetings.

Various members of our meeting were in charge of the music from night to night, and many fine special numbers were given. A "share-the-ride" plan was used for the purpose of saving tires and gasoline, and to make possible the

largest possible number being able to attend.

* * * *

Gurney Binford writes: A matter that I think has been brought to the attention of Friends to some extent is in regard to the policy of the War Relocation Authority (WRA) which has charge of the camps where more than 100,000 Japanese and American Citizens whose parents are Japanese have been housed temporarily in congested quarters. It is now the government policy to resettle these American Japanese in communities throughout the United States so that they can again take up normal life.

I believe that it would be a blessing to any Friends community to have one or more of these American-Japanese families in their midst. Information on the subject can be secured by addressing American Friends Service Committee office. The one nearest us in South California is at 544 South Orange Grove Avenue, Pasadena, California.

* * * *

The East Whittier, California, Friends Meeting auditorium was tastefully and appropriately decorated for the Christmas service of December 20th. The morning message brought by the pastor, Harold Walker, was: "The Miracle of Christmas." In the evening another large audience heard the cantata, "Little Town of Bethlehem" sung by thirty voices. On Wednesday evening, the 23rd, Bible school children gave an interesting program after which "white gifts" amounting to $295.60 were presented by the classes to missionaries and other needs.

The Christmas meeting of the Woman's Missionary Society was held at the parsonage. The Home department was in charge of the program. Names of boys from our neighborhood, now in C. P. S. or Army Camps or in active service, were read. Mothers of some were present who told where their boys were located. The Mexican pastor, Juan Reyes, gave a good report of his pastoral work in Whittier as well as his part time Y.M.C.A. work among his people. Mrs. Reyes was also present and talked. They were showered with canned goods, money and other gifts. In February, the meeting was held around luncheon tables in the social hall. Following the luncheon a program was given featuring Friends work in the mountains of Tennessee, also among the American Indians. A shower of canned goods and fruit juices was brought for the use of the Indian Center in Los Angeles.

Through the great kindness of a Whittier Service Station our church is being furnished free use of two busses and gasoline for transporting children and adults to and from Bible school and church.

Whittier Quarterly Meeting was held at East Whittier on Saturday, February 20th. Donald Spitler brought the message for the meeting on Ministry and Oversight on "The Beauty of Jesus." Willard O. Trueblood preached at the eleven o'clock meeting on "Fruit Ahead of Season." Yearly meeting superintendent, Harlie M. Moore spoke at 1:30. Irene Smith of Dublin, Ireland, recently returned from mission work in Japan, was present and spoke. Rachel Chilson, a missionary from Africa, was the speaker at the Children's Quarterly Meeting.

* * * *

Due to transportation difficulties, California Yearly Meeting Mid-year Conference was not held as usual. Instead conferences were held in each local meeting during the month of February. The one at East Whittier was held on the Sundays of February 7th and 14th. On the 7th, emphasis was on Youth. At the Bible school hour there was re-enactment of a typical day's activities at Quaker Meadow by the young people who attended that camp last summer. The evening meeting was wholly in charge of young people, their theme being, "Freedom's Sure Foundation." A Girls' School Glee Club composed the choir. The pastor plead for freedom from unfairness and prejudice of the white race. On the 14th, the day was devoted to missionary interests. The claims of the Guatemala field were presented at the Bible school. A native Jamaican woman was present. At the worship service Joy, Love, Hope and Faith were impersonated by women of our local society. A family fellowship dinner was enjoyed at noon in the social hall. Two meetings were conducted simultaneously for children and adults. The adult meeting consisted of a panel discussion of the Honduras field and its needs.

IF THE SPRINGS ARE DRIED

If the springs are dried at their sources
The river dries in its bed
And only the treacherous ocean
Covers its murmerless dead
Until from its ebbing and flowing
Some come from it bravely away,
Reopen a spring in the mountains
And start a new river of day.

LELIA S. MARSTALLER.

HOSPITAL CAVES

In a guerrilla hospital supported by United China Relief, doctors must walk ten miles to make their daily rounds, because patients are housed in a series of 120 caves dug out of the mountainside.

MARRIAGES

MARSHBURN-COMBS — Margaret Ellen Combs to Hadley E. Marshburn, on December 15, 1942 at Whittier, California.

NEEDHAM-MILHOUS — Alice May Milhous to Eugene Needham on January 1, 1943 at Whittier, California.

WEBER-KERSHNER — Margaret Lynette Kershner, daughter of Howard E. and Gertrude T. Kershner, to Stephen Crane Weber, Sunday, February 7th, at four o'clock in the Friends Meeting House at Montclair, N. J., using the Quaker ceremony.

BIRTHS

BIBLER—To Walter and Grace Bibler, Chicago, Illinois, March 1, 1943, a son, George Cary.

CREMER — To Carl and Betty Hass Cremer, on January 27, 1943 at Whittier, California, a daughter, Roxanne Marie.

FOSTER — To Dr. Paul Cameron and Martha Standing Foster, a daughter, Stephany Ellen, February 26, 1943 at Gallipolis, Ohio.

KEWISH—To Wesley and Beulah Milhous Kewish, December 20, 1943 at Fullerton, California, a son, Danny Reginald.

LANDON—To Melvin V. and Ruth Benson Landon, a son, Frank Voorhees, on February 12, 1943, at City Hospital, Akron, Ohio.

SOOTS—To Noble and Frances Sillivan Soots, at Monterey Park, California, a son, James Noble.

DEATHS

BALDERSTON — Myra Atwater Balderston, widow of George Balderston, at home, Colora, Maryland on second month, 14th, 1943, in her eighty-eighth year. She was a member and Elder of New Garden Monthly Meeting. Of her ten living children only two were absent from the funeral—Mary of Niagara County, N. Y. and Jane Dye of Chengtu, West China. Those present were Edward of McLaughlin, S. D.; Alice, Bertha and Anne, who live at home; Levi H., Colora; Sarah B. Harker, Cheltenham, Pa., Ruth B. Lippincott, Colora; and George Jr., Upper Darby, Pa. She had been an invalid for the past six years, but all who came in contact with her felt the radiance of her life.

BEVAN — Orval Bevan, February 25, 1943 at Miami Valley Hospital, Dayton, Ohio, age fifty-four years. He was a member of Springfield, Ohio, Friends Meeting. He is survived by his widow, one son, and two daughters.

EARL—Carrie Earl, February 21, 1943 at her home in Noblesville, Indiana, aged eighty years. She was one of the few living charter members of the Noblesville Friends Meeting. She was a Bible school teacher and chairman of the Pastoral Committee for many years. At one time she was president of the Noblesville Literary Club. Funeral services were held Wednesday, February 24th, at 2:00 p. m. in the Friends church, William J. Cleaver was in charge assisted by Frank Long.

HASKETT—Claud E. Haskett, member of Lewisville, Indiana, Friends Meeting, at his home, December 21, 1942. He was Superintendent of the Bible School at the time of his last illness. He leaves his widow, Esther, and one daughter, Hilda Belfour. Services were held at the home, December 24th, with Kenneth Pickering and Charles Hiatt ministers in charge. Burial was at Lewisville.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

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PUBLICATIONS · BOOKBINDING

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santimier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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